

CHRISTIAN



REFLECTOR.

Mrs. B. K. Kibbourn

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TERMS
OF THE REFLECTOR.
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The Family.

Bringing up Daughters.

There is a great deficiency in the education of daughters, which is manifested in almost every family. The mother, instead of teaching her children to wait upon themselves, wears herself in attending to their wants, or employs help for this object, and thus permits and encourages her daughters to grow up in idleness, as unfit to become suitable companions and heads of families as it is possible for sloth and fashion to be. Besides, children must have every passion gratified and every end answered—no matter how great the inconvenience and expense. A new dress, a bonnet, or something else must be purchased as soon as the fashions begin to change—for a careful attention to the fashions of the day is thought to be the *suum bonum* of life. Now, who has not seen the evil of such a state of things? Where is there a family of daughters, who do not think more of their personal appearance—the dresses they shall wear—the whirl of fashion—than the means of doing good—supporting themselves and contributing to the usefulness of society? How many females are willing to learn trades—take in work—bind shoes—fold books, or do any thing whereby it can be said of them, "they earn their own support?"—That in fact which would be the glory of the female sex, is shunned as something dishonorable and degrading. That which would alike elevate the daughters of the rich and the poor, is despised by all classes. But the fault principally lies with parents, who are ambitious to see their children grow up, and become in fashionable parlance, Ladies—but in truth drones and simpatons. In our way of thinking, they only are entitled to the name of ladies, whose minds are not too insipid to appreciate labor, and whose hands are not too delicate to take hold of any useful or necessary work, whereby they can earn their own support, and preserve themselves from rusting out a miserable existence. She who is eternally following the foolish fashions of the day—who lives in a constant round of pleasure—and the balance of whose mind preponderates in favor of those men, who like herself are fascinated with folly, living a sort of butterfly life, to perish with the first breath of adversity that sighs along their path, is not a lady. Doubt it who may, a woman of this description is an incapable of blessing mankind, or of making them happy, as an untutored savage. She may grace a ball room, promenade the streets, talk "splendidly" to the young men, with seeming grace and loveliness in her manners, but she can never make a companion for a man of sense and discretion. For a fop, or a fool, she would make a capital wife—providing the parents of both settle upon them an annuity of a few thousands, where they could have no care, no trouble—and where every thing could be provided for them to eat, drink, and to wear—and thus shun out an existence as miserable as folly and pride, without judgment or discretion, could make it.

Young females, if you have been taught by injudicious parents to look upon labor as derogatory to your sex or character, you cannot too speedily disabuse yourselves of this error. To support you in all your whims, in all your extravagances, in all your capricious follies, others must labor, and are you better than they? Why should you differ from those of your

sex, who by industrious habits are not only supporting themselves, but exerting a good influence around them? The time will come, in all probability, when you will be obliged to work, and it may come upon you when you are less able to perform it than now—and it will be a burthen extremely painful to bear. If your parents are rich, let it not be an inducement for you to be idle—to be waited upon—but resolve that you will do your duty, and prepare for every emergency in life. Wealth is uncertain. Those who are independent to-day, may be bankrupt to-morrow. It may prove so to your parents. As the part of sound sense, as the dictate of true wisdom, begin to engage about that which will prove useful to yourselves and to others, and let the follies and the fashions of the day shift for themselves. By pursuing such a course, we will insure you happy days and pleasant thoughts—a life that will never be weary, and a heart that will not brood in clouds of sorrow and dismay. Above all, when a man of judgment and discretion is looking for a wife, depend upon it, he will not hesitate to make a selection from those who are prudent and industrious, and are not forever sighing over novels, and lolling away existence upon a sofa, or dressing in the fashions to catch the passing beaux. And you may be his happy companion. Girls, think of this, and act accordingly, and the blessing of Heaven, and the praise of men, will fall on you in rich profusion; your life will be glorious, and a prelude to a blessed state of existence.—*Portland Tribune.*

Home at last.

A shivering child, one winter night,
(The snow was deep and cold the blast)
Hugging her ragged mother tight,
"Mother," exclaimed, "we're home at last!"
And as she spoke, poor little one,
A ruined hut she stood before,
Whence, ever since the morning sun,
They strayed by beggar door to door.
"We're home at last! Sad home is this—
All lone without, all cold within;
The adder here might kill and hiss,
Her poisonous web the spider spin—
But there's no fire to warm, no light;
And cinders are yawning wide,
Through which the storm, this freezing night,
May lay you stiffened, side by side.
And yet this wayward child has been
By many a gorgeous house—and past
Where mirth and music cheer the scene,
And carousers are yawning wide,
Thus may the heart be trained below,
To love the cot wherein was cast
Its fate of poverty and woe,
Like her's who cried—"We're home at last!"

HE NEVER TOLD A LIE.—A poor African mother, with clasped hands and streaming eyes, was once mourning over the death of her son, who had been slain in battle by a Moor. As he was borne along on horseback, she proclaimed to the mourning group all the excellent qualities of her boy. But the one for which she chiefly praised him, formed itself a noble epitaph: "He never," said she with pathetic energy, "never, never told a lie!" Happy the mother who has this thought to console her, when following a beloved child to the tomb.

ADVICE TO MARRIED WOMEN.—A decent country woman came one market day, and begged to speak with me. She told me, with an air of secrecy, that her husband behaved unkindly to her, and sought the company of other women; and that knowing me to be a wise man, I could tell what would cure him. The case was so common, I thought to prescribe for it without losing my reputation as a conjurer. "The remedy is simple," said I. "Always treat your husband with a smile." The woman thanked me, dropped a courtesy and went away. A few months after, she came again, bringing a couple of fine fowls. She told me with great satisfaction, that I had cured her husband; and begged my acceptance of the fowls in return. I was pleased with the success of my prescription but refused the fee.

SLEEPING IN JESUS.—This expression, "sleeping in Jesus," is one of the most tender that can be conceived. Death was never described as a sleep, in the sense of a natural and short repose, to be succeeded by the morn of a new and glorious day, till the gospel so proclaimed it. The image of sleep, indeed, as of a stern, interminable state of inactivity and silence, had been long known; but that of sleep as of a child in the arms of a mother, to be followed by the trump of a blessed resurrection dawn, was first announced in the Christian revelation. Death is now only a brief repose: the body resting from its labors, and the soul being present with the Lord in holiness and felicity.—*Bishop Wilson.*

Selections.

Memory.

The mind will, eventually, recall all that is past.
This principle has been maintained by the most eminent philosophers of the last and the present centuries. We are not hastily to decide that it is contrary to reason, because it appears to be contrary to experience. Many principles are universally admitted as true, which have no foundation in present experience.

But a little consideration will show that the principle in question is not wholly destitute of foundation even in experience. Some sudden disease has often awakened the recollection of ideas and incidents, long before entirely forgotten. Even the arrangement of words, and the distinction of sounds, which it would be difficult for the strongest and most cultivated minds, under other circumstances, to retain, have been rehearsed with the utmost accuracy by persons of weak and undisciplined minds, when thus affected. Now it is plain that disease cannot create the thought. It can only operate as an excitement to the intellectual faculties. In other words, it throws the mind into that peculiar attitude, which presents to its own eye, impressions long since received, and ever existing, but before unnoticed.

So persons who have been rescued from the condition of drowning, have, in some instances, affirmed that the operations of their minds were quickened to an astonishing degree. "The whole past life, with its thousand minute incidents, seemed to pass before them, and to be viewed as in a mirror. Scenes and situations long gone by, and associates not seen for years, and perhaps buried, came rushing upon the mind in all the activity and distinctness of real existence."

But we are not confined to reason, nor philosophy, nor facts. The principle in question is clearly implied in the Bible. It is involved in the doctrine of a final judgment. "God will bring to light the hidden things of darkness." "God shall judge the secrets of men." "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." "Every idle word that man shall speak shall give an account thereof in the day of judgment." "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which they have spoken against him."

Now if all these thoughts and feelings, words and actions—secret and open, good and bad, are to pass through in solemn review and be judged, it is of course implied that they will all be brought to remembrance. In the expressive language of inspiration, men will be "convicted" of these things.

Memory becomes a source of pleasure or pain, according to the moral character of the ideas or actions which are recalled. In connection with the principle, that the mind will necessarily recall the past, it is worthy of notice, that it will, at the same time, most irresistibly fasten upon those particular thoughts or actions which are most manifestly wrong. The reasons are obvious. An individual may remember most distinctly guilty actions, because they are most likely to awaken conscience, or because he fears detection, and consequently the loss of reputation or the infliction of the penalty of law.

Memory and conscience have a reciprocal influence. While a sense of guilt fixes the mind upon the guilty act, the recollection of a guilty act has a tendency to arouse conscience. Thus memory is often a source of the keenest suffering. Many a man is made wretched by a simple recurrence to some crime of which others are unsuspecting. The criminal has often suffered indescribably more from this single source than from the dread even of a public execution. Could he forget his crime, he might be comparatively happy. But he must think. Memory will fasten on his deed of darkness.

On the other hand, memory is often a source of the greatest pleasure. Many an aged Christian looks back with delight upon scenes of earlier years, and recounts, with feelings of the liveliest interest, the seasons of social or domestic joy—the hours of sweet Christian intercourse, the merciful deliverances, and the many incidents which, "like bright, sunny spots," have cheered his pilgrimage homewards.

Churches in Debt.

We have heard it intimated that a church that has been accustomed to contribute largely to the cause of Foreign Missions, but which is considerably in debt on their house of worship, are canvassing the question whether they shall not reserve a portion, perhaps one half of the sum which they have been accustomed to contribute to benevolent objects, for the payment of their debt. We sincerely hope they may never come to such a conclusion. Such a course would not only be inexpedient, but wrong in principle, and injurious to the cause of benevolence. It would be inexpedient, because of its reflex influence upon the church, in contracting her views, and promoting a selfish spirit. It is wrong in principle, because it assumes that being in debt is a good excuse for retrenching contributions to benevolent objects; while the debt incurred may have been only for the gratification of taste, or for ornament. It would be injurious to the cause of benevolence, by easing the consciences of contributors, while withholding their contributions; for a very few will be found, who are not in debt. It is not too much to assume, that if the course proposed by this church, should be pursued by contributors generally, the donations to benevolent objects would be diminished one half. We regard our benevolent societies, for the evangelizing of the world, in the same light as our children—they must be supported, whatever else is neglected. They are to be placed on the same footing as the necessities of life for our families, and as the support of the gospel at home. And every Christian, in estimating his current expenses, ought to take these gifts into the account. If a debt is to be paid, be it private or public, let it be done without any respect to benevolent contributions; and if retrenchments must needs be made, let them bear equally upon the style of personal expenses, of public worship, at home, and contributions for sending the gospel abroad. But let us not run in debt for elegant mansions, rich furniture, or splendid houses of worship, and then make our debts an excuse for retrenching our contributions. Such a course would be defrauding the Lord's treasury; and we are persuaded that he would not smile upon it.—*Recorder.*

The Affections.

There is a famous passage in the writings of Rousseau, that great delineator of the human heart, which is as true to human nature as it is beautiful in expression:—"Were I in a desert, I would find out wherewithal in it to call forth my affections. If I could do no better, I would fasten them on some sweet myrtle, or some melancholy cypress, to connect myself to. I would court them for their shade, and greet them kindly for their protection. I would write my name upon them, and declare that they were the sweetest trees throughout all the desert. If their leaves withered, I would teach myself to mourn, and when they rejoiced I would rejoice along with them." Such is the absolute necessity which exists in the human heart of having something to love. Unless the affections have an object, life itself becomes joyless and insipid. The affections have this peculiarity, that they are not so much the means of happiness as their exercise is happiness itself. And not only so, if they have no object, the happiness derived from any other power is cut off. Action and enterprise fail, if there be no object dear to the heart, to which these actions can be directed.

Heathen at Home.

We are glad to see the feeling expressed in the following extract from an article of Br. Poole of Louisiana, one of the editors of the Banner and Pioneer. While we have been laboring and praying for heathen abroad, we have almost forgotten the fact that there are heathen at home, destitute of religious instruction. He remarks respecting the slaves as follows:—

They have souls as well as the heathen, for the supply of whom, with Bibles and the preaching of the gospel, our contributions are sought. But O! how blind, how ignorant, how degraded in vice are they generally! How is their spiritual instruction neglected! Aye, and how many Christian masters neglect so to arrange their domestic affairs, that their household servants are prevented attending church at all, by administering to their luxuries on the Sabbath? Some neglect to encourage them so to do, by refusing to grant them the means of providing themselves suitable clothing

to appear at the house of God; for a black man, even, has some pride of decency. God will hold us accountable for our wilful neglect of the salvation of our servants. Religion will make them better and more orderly servants. In New Orleans, I visited the Baptist African Church about a month since, composed of 230 members, when there were present at some times during the meeting about eight hundred blacks. They own their meeting-house, a good, neat building, enclosed by a substantial paling fence, with a baptistery in the yard, and have preaching every Sabbath. Their preachers can read, and their clerk keeps a legible record as some of our white brethren, not to say better than some. The day I visited them, 29 were baptized, and the services of the sacrament were decently and properly performed by their pastors and deacons. Brethren, give them a call, and see for yourselves, and then say, if we should not take care of the heathen at home, as well as abroad.
N. H. B. Reg.

The Reflector.

What is Slavery? No 2.

MR. EDITOR,—In my first number I intimated that many persons take so cursory a view of slavery that they scarcely arrive at any definite and settled opinion respecting it. Hence, their discoveries of its nature and effects, as a system which violates the common rights of man, are too feeble to induce them to say or do anything toward its removal.

I propose, therefore, in this number to inquire, what rights which are common to man as given by the Creator, does slavery violate, and what are some of the evils necessarily connected with the system.
By rights which are common to man, I mean those rights which the God of nature has given to every man to enjoy as his inalienable inheritance. Such are existence as a human being—freedom—and the pursuit of happiness to which his immortal nature is adapted.

Existence, to every being, is from God, the common Father of all. Man's existence is therefore from God, as his inalienable right, of which he can never be lawfully deprived by any man, or number of men, excepting only if he become a murderer—and even in this case, many entertain serious doubts whether life can properly be taken, though it be under the sanction of law. Be this as it may, it is indisputable, that every man, as such, has a sacred right to the existence which God has given him.

But slavery, under the sanction of law, practically denies the right of a man to his own existence. How? By inflicting severe punishment, that may terminate in death, and sometimes killing outright, and then taking shelter under a law, by which the master cannot be convicted, unless, while men were witnesses, and bear testimony to it.

Another of the rights of man, which is violated and completely annulled by slavery, is freedom, to which, by the constitution of the Creator, the black as well as the white man is in equity entitled. But this right is denied to every one who is a slave. Other men enjoy the privilege of locomotion—they may go when and where they please, taking advantage of favorable circumstances, and doing whatever they choose to do for their own benefit. But to the poor slave all this is positively denied—he dare not move a foot without his master's permission, nor do anything, but as his master allows or directs, and then, without the least profit to himself.

To say nothing of the gratification which the rich enjoy from their peregrinations, in which they become acquainted with much that is interesting and adapted to elevate the mind and improve the taste, and which is sometimes made subservient to a profitable business; even those who are in humbler circumstances, being free, can avail themselves of the same pleasure and benefits, though in a less degree. And who is he that bears the name of a man, that does not enjoy peculiar satisfaction in feeling that he is free, and may go where he will, and do what he chooses?

But all this is denied, absolutely denied to the man whose hard lot it is to be a slave. So perfectly is he deprived of the control of himself, that he can go no where without permission, and if perchance his wife and children belong to another master in another country, or on a neighboring plantation, dearly as he loves them, and much as he sighs to behold their faces, he dare not leave his master's grounds, without permission, which from the nature of the system, we presume can be but seldom obtained. All other laborers, when the daily task is done, may sit down and enjoy the company and converse of those they best love; but this sweet privilege, serving to lighten the burdens of human toil, thousands of loving husbands and fathers are denied, nor can it be doubted that this is one of the severest trials of slavery. Is it so, then, are the exceptions and the rule? Be it so. Are there righteous exceptions? Would it not tear every fibre of a white man's heart to know, that from this hour he can no longer enjoy the sacred right and exquisite pleasure of having access to the wife of his choice and the children of his love?

But instead of this being the exception, it is the rule; it is the very principle of slavery, the right which the master holds of separating the husband and the wife, the parents

and the children: it must be so, it cannot be otherwise, so long as slavery is what it is. I will not attempt to give coloring to the picture—let the simple and unquestionable fact suffice, which undeniably exists in every part of the slave dominions; and then say if slavery, with all the ameliorating circumstances which can be mentioned, is not a most terrific violation of the personal right of freedom, that rich boon for which our fathers sacrificed so much, and in which every white citizen so exults.

Slavery is a direct violation of the inalienable right of man to the pursuit of happiness. What is happiness? Is it of a physical or mental nature? Doubtless both: but in the nature of men, it must be chiefly mental, for the exercise of the physical powers can afford no kind or degree of happiness, other than results from impressions made upon the mind. The horse that eats, may from instinct feel some kind of satisfaction, while he is feeding, but surely it cannot be said that he enjoys happiness. "Happiness," Dr. Johnson remarks, "consists in the multiplication of agreeable consciousness." Hence, it is also true, as Dr. Wayland says, "God has created everything double, a world without and a corresponding world within us. He has made light without, and the eye within—beauty without and taste within—moral qualities in actions, and conscience to judge of them, and so of every other case."

Now, it seems to me that the only way in which this philosophical definition of happiness can be true, is by supposing, as we know to be the fact, that man possesses a thinking and a feeling mind, whose sensations are rendered pleasing or painful, according to the object presented to it, and the power of the mind to perceive its value or worthlessness. This discriminating power the horse does not possess, therefore, his sensations, however strong they be, do not constitute happiness, but instinct merely.

So it seems to be with man, to the same degree in which he is wanting that power of perception which is peculiar to the mind, and always in proportion to its strength and the degree of its cultivation. The pursuit of knowledge, then, as a means of human happiness, must be an important right, and a right of inestimable value. But of this advantage, the slave is deprived, as much as he can be by the power of man. Is it said that this is true but in a limited number of cases? I speak not of the number of instances of this kind, but of the system of slavery, as such—and I ask every intelligent master, is it not a part of the system, to withhold the knowledge of books, even of the Bible, from the slave, and if so, what less can the effect be, than to reduce the slave-man to the level of a mere animal, as nearly as a sentient being can be reduced? Perhaps it will be said in justification of the system, that it is necessary, and if the slaves were to be taught to read, they would be less contented and happy.

Is it not then the undeniable fact, that the slave is deprived of almost the entire and exclusive means of promoting that rational happiness, which as a man he might enjoy? Above all, is not the slave virtually deprived of the right of enjoying religious happiness—for how shall he obtain it, if not from the Bible? True, he may sometimes hear the gospel, but if he cannot read, he is to all intents and purposes shut up in darkness without the hope of seeing the light, and therefore rendered as incapable of enjoying real happiness, as an immortal being can be.

The Bible Cause.

The assistant Treasurer of the A. and F. Bible Society has forwarded us communications, from which we select the following interesting statements.

The last appropriation of the Board to aid the Calcutta Baptist Missionaries in publishing the sacred Scriptures in India, is thus kindly acknowledged by the Rev. Edward Steane, Secretary of the Bible Translation Society, in a letter addressed to the Treasurer, dated Cambridge, 11, London, May 20th, 1842.

"This renewed instance of your generous co-operation with us in giving the word of God to the heathen, I had the pleasure to bring under the notice of the Committee of the Bible Translation Society at their last meeting, when they unanimously adopted the following resolution:

"Resolved, That the Committee receive with renewed pleasure and thankfulness this repeated contribution of five thousand dollars towards the Translation of the holy Scriptures by their brethren in the East; an act of Christian liberality, which they acknowledge with the greater emphasis, because it has been accomplished in the midst of severe pecuniary distress."

"You will be gratified to learn that our Society is rooting itself in the hearts of our ministers and people throughout the country. Our annual meeting just held, was in the highest degree encouraging."

"Mr. Ward of Sumatra states, that a portion of his time is occupied in the work of scriptural translation. He has sent a version of the gospel by John, to Singapore, where it has been printed in the Arabic character. A part of the book of Genesis has also been translated, together with the life of Christ, compiled from the 'Harmony of the Gospels,' which he proposes to print both in the Roman and the Arabic characters. Mr. Ward expresses the hope that the progress of European science, both in Sumatra and the neighboring island of Borneo, will prove ultimately favorable to the progress of the gospel among their numerous population."

DESIRE FOR THE SACRED SCRIPTURES.
"Some time ago, a man asked me if I had the book that contained the life. I said that I

had given all away. He remarked, that he was living in the country at some distance, but if I would leave him one at a certain place two miles off, he would have it. I was not able to go to that place till some time afterwards, and was gratified to find that the man had made repeated inquiries for the book."

"While engaged with many people in the bazaar, a Brahmin said—"I wish to have a large book, I wish to be fully instructed in this way. We have read the books you gave me; your books have given us great pain of heart, and as your books have been the cause of our distress, you must take it away. I have many things to ask, and you must tell me all I wish to know; for we are in much trouble of heart. You must give me a large book, I will surely call on you." Another Brahmin who had received a number of tracts and could very clearly explain what he had read, said—"I will not take a small book, because there is not an evening's reading in any of them. I want a large book, because when the family comes together in the evening, then one reads and all the others sit around and listen. I therefore wish to have a large book that will do at all times."

Mr. Johannes at Chittagong says:—"Crowds of natives have daily poured in, and showed their eagerness to receive the word of life. I gave a respectable Musselman book more than half a dozen times; still I found him appear with deception, he made the following reply: 'Every copy I receive is taken away. The last time I possessed a copy, I resolved not to part with it; but a friend so eagerly sought that I could not refuse, particularly when he told me, you have eloquence; go to the Sabbath, and you will not be disappointed.'"

The Home Mission Enterprise.

Not having been able to publish the communications of the Home Missionary Society, as regularly and promptly as they have been received, we select such extracts from the three last, as we suppose our readers will be most interested in perusing. The first has reference to the benefits resulting from the enterprise in Ohio, one communication concerning which we have already published. The Secretary, in the article before us, after giving some statistical accounts showing the rapidity with which our denomination has increased in Ohio, thus speaks of them:

GAIN IN CHRISTIAN EFFORT.
Including what the churches do for themselves as well as what they do for others.
The number of pastors wholly or chiefly devoted to one church, supported without or with the aid of missionary funds, at different periods, I have no means of ascertaining with certain accuracy, but the following I believe to be very near the truth:—In 1831, four; in 1836, ten; in 1838, from fifteen to twenty; in 1841, fifty, and including several who divide their time between two or three churches, my list numbers fifty-eight. Thus in ten years, the number of adequately supported pastors has been multiplied very nearly fifteen fold.

The amount of ministerial support for 1831, I put down as follows: for the four pastors named above, \$1600; and for 100 out of the 130 ministers then in the State, \$50 each; making an aggregate sum of \$6600 for the support of the Baptist ministry in Ohio in 1831. In 1841, the aggregate amount received by the 58 pastors was \$23,225. Of the nearly 250 other ministers, it is estimated that 200 received an average of \$150 each. Add to these sums the amount paid to the two agents of the Convention, and six missionary agents employed in the Associations, viz: \$3,150, and we have an aggregate of \$26,375 for the support of the ministry in 1841—eight and a half times as much as ten years previous.

As to meeting-houses in 1831, there were but very few in the State. Now, of the 58 pastors before mentioned, 45 have meeting-houses; all, with 3 or 4 exceptions, built since 1831, at an aggregate expense of \$148,000. I estimate (without accurate data) the cost of others built within the same period at \$50,000; and the value of all built previously at \$30,000; making the whole amount vested in meeting-houses since 1831 near \$200,000, more than six times the value of all then existing.

Another communication contains a letter from Rev. J. Hunkins, who is laboring in Texas. The following is an extract.

At Houston appearances are very encouraging. In giving an account of the state of religious feeling in that place and Galveston, brother H. says: "The night before I left Houston I took ten with a company of five persons, four of whom were so much affected with a sense of sin that they could not rest. In this city, for two weeks past, I have done little else but to go from house to house, and from shop to shop, conversing with people about their souls. The ablest lawyer in our city is prostrate in the dust, crying for mercy. For several days he has laid aside business, and every care but the care of his soul.

Infidels are beginning to waver, the careless seem ready to consider, and men who have not entertained the sanctuary for years are now seen there. I talk to every man who comes near me, and as yet I have not been repulsed. It requires time to acquire influence, and it requires the greatest amount of wisdom falling to the lot of man to know how to use it. Do not entertain every friend of Christ to wrestle with God in prayer for us, that these favorable indications may not be like the morning cloud and early dew."

The last communication is a letter from Rev. F. A. Willard, of Louisville, Ky. giving an account of the recent revival in that city. As it

is deeply interesting, we give it to our readers.

My dear Brother, - My last quarterly report in regular time, would have been forwarded to you nearly three months ago. I rejoice to give you explicit assurance of what you probably inferred from brief notices in the papers, that I was prevented from writing you at the usual time by an unceasing attention to the inquiry, "What must I do to be saved?"

More recently, my time and thoughts have been much absorbed by the extent of my private engagements. These had accumulated upon me during two months of incessant pastoral toil, and they have since been so much augmented by the increased severity of my domestic affliction, that I have often seriously thought of relinquishing all pastoral charge, unless God in His providence should either restore health to my wife, or take her to Himself.

The indications of incipient religious awakening which I mentioned in my report of Feb. 2d, were associated during that month with very unusual impressions and expectations; perhaps I might venture to say with some faith, in my own mind. It pleased God to grant me more affecting views of religious truth, and of the worth of the soul, than I had felt for a long time, if ever before. And if ever I was enabled to preach in view of the judgment seat of Christ, I think it was during a few weeks at that period. A number of our female members seem at this time to possess a spirit of much penitence, prayer and effort; and some expressed a desire to attend daily meetings for prayer, till God should pour out His Spirit, if it were not within a year. The brethren, with one or two exceptions, did not at the time participate in this feeling, and some thought the pastor unduly sanguine in supposing that he saw any indications of immediate revival. It was, however, ascertained by means of inquiry meetings and pastoral visits, that more than one tenth of the number of impenitent persons usually assembled in our little congregation were thinking seriously of their condition as lost sinners.

Strenuous efforts were made to secure some ministerial assistance, such as was supposed to be adapted to maintain with interest an extended series of daily meetings. But in this we were unsuccessful till April; during which month brother T. S. Malcom, son of brother Howard Malcom, made us a visit in answer to repeated invitations. We immediately commenced daily prayer-meeting at 6 o'clock, A. M. and at 4 P. M. and daily a service for preaching at night to which was soon added a female prayer-meeting at 3 P. M. Brother M. preached from two to three times each week, the preaching during the rest of the time being performed by other ministers residing in and around the city, including the pastor. One day during the first week was observed as a season of fasting and prayer.

Our meetings were continued two weeks before deep anxiety was manifested by many of the unconverted. Another day of fasting and prayer was observed; and during the ensuing week, most of the impenitent persons, who had attended our meetings during the past year, appeared to be deeply anxious. Ten were seen at the close of one meeting requesting prayer; and several hopeful conversions occurred during the same week. From this time an unceasing interest was manifested, and many who had not been in the habit of meeting with us, began to be frequent and serious in their attendance, so that our congregation was permanently enlarged.

During this week, brother Leonard Fletcher, formerly pastor of the Great Valley Church, Pa., providentially arrived among us. After his arrival, (with the exception of one sermon by the pastor, and one each Sabbath night by brother Malcom,) he performed all the preaching; while brother M. and myself, during each day visited from house to house. In this manner we all labored simultaneously for a month.

During the entire period of our awakening, the work has been noiseless and unobtrusive; and the hopeful conversions may seem few in comparison with the labor bestowed, and with the additions which have been made to churches in other cities. But it should be stated, that the mixed and unsettled population of this city constitute a field much more difficult of moral culture than any other equal one in the State, or in the more Eastern cities. And yet, we are permitted to praise God who has already more than doubled our hitherto little church with the additions by baptism alone; among which are almost all the previously unconverted persons, who were constant members of our former congregation, including a considerable number of young persons of unusual intelligence and industry.

Besides several baptized as members of other Baptist churches in this city and vicinity, I have, since the first of April, baptized for membership in this church, 43. Four others received by the church were baptized by brother Fletcher; and the first Sabbath in August, I hope brother Malcom will baptize several more.

While we ascribe to God alone all the efficient agency by which this church has hitherto been built up, the members feel that a debt of lasting gratitude is due to the Home Mission Society for their fostering kindness during the year of its struggling infancy; and we hope that from this time it will be added to the numerous catalogue of those which have instrumentally sustained until they were able to sustain themselves.

The Second Baptist Church in Louisville was constituted in September, 1838, with fourteen members, in the midst of a population of more than 20,000, and in a city sustaining at that time more heavy commercial transactions than any other on this side of the Allegheny Mountains. When I left Massachusetts under pastoral engagements to the church, about eight months after its constitution, it numbered 22. The whole number who had been members up to the close of last December, was 61, of whom about 20 had at that time ceased to be members, principally in consequence of removal from the city. The whole number of those who have united with the church up to this date, is 116, of whom 59 (34 males and 55 females) are still members. Their prospects now seem favorable for future prosperity, and I trust they will long exert a blessed influence for the cause of Christ, especially in this city.

WORKING COUNTY HIGH SCHOOL.—The Catalogue of this excellent institution gives forth as the number of students in the Classical department, and eighty-two, in the English. The expenses are estimated at from \$25 to \$25 per quarter.

CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, AUGUST 24, 1842.

Claims of the Heathen.

Ever since the claims of the heathen upon the Christian world, for the enlightening and saving influences of Christianity, came to be generally acknowledged by the churches of America, it has been a matter of unremitted lamentation and astonishment, that the cause of missions has received such a meagre support. The contributions, though often liberal in amount, have yet never been proportioned to the means possessed, or the demands presented. God has poured his treasures into the lap of the American church—augmented her numbers, by copious and frequent effusions of his Spirit—given her abundant sources of religious knowledge, and encouraged her with success in all she has attempted—success surpassing her expectations, and yet she has done but a moiety of what she might—but a fraction of what is needed. The heathen are perishing for lack of knowledge—the cars are delayed for want of fuel at the engine—the Macedonian cry is repeated a hundred times over, and its echoes are ever ringing through the land—the period of our probation is diminished by every moment—soon we must settle accounts with our Master—yet whatever question occupies the mind, whatever business employs the hands, almost our whole solicitude and action may be resolved into the simple question, What shall I eat? Where shall I dwell? What shall I wear? How shall I make a good appearance in society—or how shall I secure a patrimony for my children?—Who does not see that the spirit of the age is still a mercenary, and not a missionary spirit; that Christians are less than half awake to their duty; that the diffusive principles of the gospel are, at least, but partially developed in the Christian church, and that a work remains to be done, far more arduous in the execution as well as glorious in its results, than we have yet seen.

The question, why missionary efforts are no better sustained, is not, perhaps, difficult of solution. We know that the excuse is poverty. The watch-word of the people is "Hard Times." And there is meaning in this phrase, and real occasion for its use. But what have made the times hard? If any are too poor to help the cause of missions, how came they so? Has their past beneficence brought them into this condition; or their overweening desire to get gain—their haste to be rich? How much have these unfortunate persons imprudently risked, or incautiously wasted? How many, for the sake of the heathen, have deserted their luxuries, or abridged their comforts? How many have so felt the claims of the perishing as to make a business of retrenchment? How many have guarded against the present reduction in the commercial affairs of the country, by that principle of gain-getting recommended by our Saviour—"Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over?" The plea of poverty is doubtless sometimes—perhaps often—accepted by the God of missions, but we fear that it is made in many cases, in which a tender and enlightened conscience would revolt from the act. The deficiency of contributions for the spread of the gospel is not justly attributable to the want of means in the church. Ten times as much might be given for benevolent objects, without any real sacrifice, if the means were at the control of right dispositions. What is wanting is the will to do. And the great question now to be answered is, how shall the hearts of Christians be disposed properly? How shall we bend the will, in other words, how awaken the moral sense, and engage the religious affections, so that the great body of Christians shall, by actual experiment, discover that the declaration of our Lord, "It is more blessed to give than to receive," is true? We wish to reach the heart; for out of this are the issues of life.

Then we must make the Christians of the country acquainted with the claims of the heathen. We must contrive means by which to secure every body's attention, and bring facts and considerations, impulsive as the universe's mind. It is impossible that a man should be familiar with the miseries of heathenism, the toils of missionaries, and the ten thousand thrilling incidents of missionary history—a man in whose bosom the love of Jesus burns—without feeling it a privilege to help on the great work of evangelization. The reason no more is given, in that there is no more reading, preaching, talking, and thinking on the subject. Our community, though comparatively intelligent, is yet but poorly informed, in the mass, with reference to the missionary and its kindred causes. The views of the people are exceedingly vague and general; and their feelings, superficial and inconstant. The circulation of missionary periodicals is very limited, and, by those who have them, are too little read. Nor is sufficient prominence given to Christ's commission, and the claims of suffering humanity and dying millions, in the pulpits of the land. Pastors are too selfish. They ought not to confine all their solicitude and labors to their own congregation or neighborhood. The oppressed of our own, and the benighted of other lands, are crying for deliverance, for food, for light. They want the liberty that makes men "free indeed," and "the meat which endureth unto everlasting life." And we are debtors "both to the Greeks and the Barbarians," both to the enlightened at home, and the darkened abroad.

Let then the appropriate means be adopted and applied. Let the whole church be instructed—aroused—induced to move; until "the Lord shall make bare his arm in the eyes of all the nations, and all the ends of the earth see the salvation of God!"

THE MORRIS.—The recent publications of Gen. Bennett with reference to Joe Smith, and Mormon matters in general, are a tissue of most shocking and shameful disclosures. It cannot be that the confidence of the "faithful" will survive such developments concerning the prophet; though it is too true, that the ignorance and credulity of many in the world will adhere them to a palpable imposture and villany as readily as to anything else. The editor of the Banner and Pioneer, speaking of Bennett's narrative, says,

"It is too foul for a decent paper, and although we have no reason to doubt of Smith's guilt in all the corruption, lasciviousness, debauchery and bloodshed with which he is charged by Bennett, we have equally good evidence to believe that Bennett is as degraded

ed and as guilty in all these respects, as he represents Smith to be. It is a quarrel between two knaves.—It is a dog eat dog; and if no one interferes, they will disclose the villany of each other, and thus as we said before, 'Honest men will get their dues' by this blow up between the two leaders of the Mormon fanatics, and a multitude of the deluded victims of their knavery be restored to society."

The recent Riots in Philadelphia.

The city of Philadelphia has lost its former reputation for quietness and order. More disgraceful scenes have never been enacted in the United States, than those which attended its late riots. Nor are they to be charged upon the low-minded rabble alone; the city government, that wants force, be it moral or physical, to quell such an outrage before it has spent itself, is deeply dishonored. The burning of Pennsylvania Hall, three years ago, was permitted by the city authorities. A writer in the Recorder says he was within a stone's throw of that conflagration, and it was obvious that a very little efficiency on the part of the mayor would have prevented it. The same thing is said, by some of the Philadelphia papers, to be true of this outrage. How deep then the disgrace! Is it true that the higher classes of Philadelphia cherish such a feeling toward their colored population, a large part of which is far more moral and intelligent than the lower class of whites, that they will countenance an unprovoked attack of the populace upon them, when peaceably assembled to celebrate the emancipation of 800,000 of their kindred? We suppose it is even so. Said a Philadelphian, who was in this city at the time of the riots, when the news came, "Good enough for them—that right had the niggers to get up a celebration?" What right! Surely, the dark shadows of slavery still hang like the pall of night over our devoted country. The colored people of the North are not yet free. They never will be, while oppression is sanctioned by law, and defended from the Bible, anywhere within our boundary lines.

We rejoice however to see that a redeeming spirit is abroad in the land,—there is liberty for the press, if not for the colored man; and thank Heaven! that liberty is sometimes used in virtue's cause. Even the Philadelphia papers very generally condemn the conduct of the rioters, though some indicate an entire want of sympathy with the blacks. We believe they all admit that the attack was utterly unprovoked, and they confess that the firemen refused to play on the Beneficent Hall, and the Presbyterian church, which, because they were owned by the blacks, were burnt by the mob. This is one of the many facts, which illustrate the character of public opinion and feeling in Philadelphia. The cool, almost silent rebuke, of many presses, in the part of the North, shows but too plainly how little of moral sense or moral courage there is in many of the "guardians of the public weal." But the tone of a large portion of the secular, as well as religious press, is exceedingly gratifying. We have not room for quotations. It is enough to say, that many of the secular papers, not only condemn mobocracy, but defend the equal rights of colored men; and in so doing, they have set a good example to certain of our brethren who write and cater for the Christian community. The reports of the causes and prominent characteristics of the riot, have been somewhat contradictory. We therefore copy from the Philadelphia Ledger the following statement, on the authenticity of which we suppose we may safely rely.

THE LATE RIOTS.—The undersigned respectfully request the attention of the public to the following statement respecting the alleged origin of the late riots: Arrangements were made by two Temperance Societies, composed of people of color, with a view to a joint procession, to be held on the 1st of August. As Pennsylvania has passed laws for abolishing slavery within her limits; as her citizens generally declare that they are not concerned in, nor responsible for the existence of slavery elsewhere; and as they generally profess, both those who are termed abolitionists and those who are not, a desire for the moral and intellectual improvement of the colored population, it was presumed that no one could find reasonable or even plausible grounds of exception to the proceeding. As it was the avowed aim of the procession, to draw the attention of the brethren from slavery in the West Indies, the occasion was deemed favorable for exciting in their breasts a zeal for self-government, and an increased determination to avoid the degrading vice of intemperance. And as a similar procession was held in Wilmington on the 1st of August, 1841, in a slaveholding State, without the least interruption or apparent dishonor, it was not anticipated that the citizens of Philadelphia would be found less tolerant or reasonable.

The formation of the processions has been attributed to the advice of the white abolitionists of the city. This is so far from correct, that those who are now in the habit of consulting on the subject, and very few of them are believed to have known that the processions were in contemplation, until they heard that one of them had been dispersed by the mob.

These proceedings were intended principally for the members of Temperance Societies, and especially for those who had become reformed from the habit of intemperance. The great mass of the people of color who were disposed to solemnize the day, had made arrangements for doing so, one portion by going to Snow Hill, in New Jersey, and another by attending a concert, another portion by religious services and addresses in the churches in the city and surrounding districts; which arrangements were quietly carried into effect.

In consequence of a difference of opinion, which arose between the two Temperance Societies above mentioned, as to the most suitable place for dining, their proposed union did not take place. The Northern Society held its procession through various streets in the Northern Liberties, Spring Garden and the City, and crossing over to Camden, dined at one of the public gardens there without either molestation or manifestation of dislike on the part of the police.

The Moyamensing procession, which was composed, in a great measure, of reformed intemperate, chose its route through that part of the southern district where it was believed it would be most useful by reason of the greater proportion of objects needing a temperance reformation. It proceeded from the Temperance Hall, in Bedford-street, up Eighth to Lombard, up Lombard, to Tenth, down Tenth to Carpenter, down Carpenter to Fourth-street, without interruption; thence up Fourth to Ship-street, in which street it was attacked and broken up by a mob.

It has been pretended that the banners carried by the procession were the cause of the attack. This was not the fact. There were two banners, both of which are now in the hands of the Mayor. Neither of them contained anything calculated to give offence to a just or reasonable mind. That which has pretended caused the riot, did not contain any words such as have been reported. It was directed in the latter part of the procession, while it was the more part of it that was attacked, and that too, it is believed, by persons who had not at the time seen the banner which has since been set forth as the cause of disturbance. This banner has been publicly exhibited by the Mayor, and its pacific character plainly proved.

From various information received, there is strong reason to believe that plots had been laid, preparations made, and cudgels obtained, for the purpose of breaking up the procession, if not further violence, before the arrival of the day on which it was to take place.

It was thought the chief instigators of the mob were found among the enemies of the temperance cause, and that their principal object was to impede the progress of that cause; at least so far as relates to the colored population of Moyamensing and its vicinity.

The subsequent occurrences are generally known to the public,—how unfeeling colored women were attacked in the streets, their furniture broken, destroyed, or stolen; how colored men and boys, having given no offence, except that of wearing the skin which their Creator had given them, were assaulted when quietly walking the streets, engaged in their usual business, and were beaten until their persecutors believed them to be dead; how it was publicly announced in the streets during the day, that a ball, which was building exclusively for purposes of education, and of literary, moral, and religious instruction, should be burned in the evening, and how it actually was burned; and how a church was consumed, with fire engines surrounding it, and none of them permitted to save it from destruction.

We submit this brief statement of facts to an intelligent community, leaving to them the decision how far such proceedings are to meet with their sanction and encouragement.

ROBERT PURVIS,
CHARLES W. GARDNER,
DANIEL A. PAYNE.

"The day was also celebrated the next day in Wilmington, by a procession and address, without any interruption, from St. B. Gloucester, whose daughter has recently appeared in the Ledger."

Of glorious thought, ye, I shall live
When earth is past, and all material things are sunk
In ruinous decay!
When, in and moon, and all the stars,
Have waxed back to naught,
The immortal soul shall still survive,
Of far essence wrought!
No lapse of time can e'er impair
The spirit's deathless powers;
O'er nature's ruin, time's vast wreck,
Triumphantly it towers!

Unchanged while ages roll along,
When day's bright sun is gone,
This spark of fire divine, within,
Shall burn for ever on!
O! welcome then the dreary tomb!
It hath no dread for me;
It cannot hold, beneath its gloom,
The spirit's destiny!

Dr. Watts' original hymns, and verification of the multitude, and we continue to be the basis of all collections used in Protestant churches. Even the Unitarians, notwithstanding his almost constant recognition of Christ's divinity and a true Jehovah, retain a large number of these invaluable productions. So also, the Universalists. But all admit that many of his pieces are entirely unfitted for the purposes of sacred song, and there has been no little rivalry, within the last ten years, to see who, of the thousand and one compilers of hymn books, can expurgate and alter the hymns of Dr. Watts' most judiciously.

The consequence is, that a large portion of his best poetry is absolutely spoiled, and some of the sweetest associations of the hymn-loving Christian are more disturbed—some are shocked, with these vile outrages on favorite pieces. Now we love many of the hymns of Watts next to the Bible itself; they are endeared to us by the sympathies of our "earliest love"—and the same is true of almost every Christian professor in both England and America. It is almost sacrilege, therefore, to attempt modernizing or elevating his style. And then what confusion of tongues it creates, in the choir or conference, where some are singing from memory and others from the book. We prefer that many of Watts' psalms and hymns should be laid aside; yes—buried in oblivion. They are not poetry, and unless a hymn is poetry, and fit for singing, we prefer the unrhymed unmetred prose. But we never can be pleased with clippings and emendations. Retain the whole stanza, or throw the whole away. We think this principle should be universally adopted. It would save a vast deal of trouble. The General Assembly of the Presbyterian church is now making its third attempt at revising Watts' hymns, and others of a similar kind which they have been accustomed to use. But on almost every amendment proposed, there is a dissenting voice of opinion, and the revising process is again committed to the Committee, with new instructions. Thinkless task! A writer in the New York Commercial Advertiser has commented on these ridiculous movements with severity, and is led into a train of remark like humorous and instructive. We transfer it to our columns, asking the pardon of no one for so doing.

"Alas for poor Doctor Watts! If fastidious sectaries, who are now altering his hymns, soon be nothing left of the originals. Like the man with the two wives, one of whom pulled out the black hairs, and the other the white ones, he will soon become bald. Soon after the American revolution, a certain English nobleman, who was a great admirer of the monarchial character of his metrical, and Joel Barlow was employed to re-publicize the versions—and also to supply the deficiencies of the original. The great mass of the people of color who were disposed to solemnize the day, had made arrangements for doing so, one portion by going to Snow Hill, in New Jersey, and another by attending a concert, another portion by religious services and addresses in the churches in the city and surrounding districts; which arrangements were quietly carried into effect.

of a liberal Christian. But we to him, if he over advocates a doctrine held by any sect—it will stamp him a bigot," forever. This is what makes the ministers, "sectarian priests;" most of them believe something, and are rash enough not to suppress the fact. O more!

Baptists in Michigan.

A subscriber in Michigan has kindly forwarded us a copy of the "Signal of Liberty," published at Ann Arbor, Michigan, containing the Circular Letter of the Washington Baptist Association, which set at Ann Arbor on the 1st and 2d of June. The Editor in noticing the meeting, says, "The reports of the different churches, the friendly interchange of sentiment, the high tone of Christian feeling, and the perfect harmony that prevailed, rendered it a season of peculiar interest to all who were present." He refers to the Michigan Christian Herald, the new denomination paper of the State, whose columns, he says, are open to the advocacy of the claims of the oppressed. The establishment of that paper does indeed augur well for the denomination, and we hope its friends will multiply, and give it a liberal and permanent support.

The Circular Letter before us is for the most part, a decided and earnest remonstrance against the sins of intemperance and slavery. On the latter subject it is especially emphatic, constituting another practical denial of the incessantly reiterated assertions of certain pseudo-reformers among us, that the church and ministry are committed to the support of slavery, and must be broken up before any further can be done for its abolition. We will copy a portion of this letter, and we wish our readers to remember that this is the language of ministers and influential laymen, grieved at the conduct of their mistaken and erring brethren dwelling in the midst of slavery, and sharing in the guilt of the oppressor. Surely it cannot be charged on the authors of such a testimony, that they are afraid to speak out, or are governed by a wicked and time-serving policy.

God require of his ministers to bear testimony against all sin, and especially against great national sins. All Bible history sustains this position. Slavery is recorded on the blackest page in the history of crime. It exists in its most hateful and cruel form in these United States, and the capital of the proudest nation upon earth, is one of the greatest markets for slaves, and is daily bathed with the tears and blood and echoes with the cries of injured and crushed humanity. The worst features of all is, that this "mischievous" protected by a law. United States law sustains this foul institution and guards it with weapons of death, and our nation is now in consequence the by-word of a mocking world!

The disgusting system was generated and is sustained by human avarice, is based on man-stealing, a crime that God twice denounces with death in the law of Moses—it insults God, by defacing his image in his creature, man, and brings him to the level of the brute, makes him a thing, a mere chattel, strips him of his liberty, robs him of the avails of his labor, takes from him his wife and children, withholds the key of knowledge, and with a brow of brass braves the authority of Jesus Christ, by giving limits to his ministers, whose commission covers all the world and reaches to every creature. And, to crown the climax of this revolting tyranny, makes the poor slave the unwilling instrument, through the avails of his labor, of bringing more of his ill-fated race into the same wretched state with himself, to glut the avarice of his lordly tyrant.

Our principal grief is that Churches and Ministers in the slave States are engaged in this nefarious business, and attempt to defend as a Bible institution. Sin always wears a halcyon face, "she wipeth her mouth, saying I am innocent, I have done no evil." The precepts of Jesus Christ are explicit—"love thy neighbor as thyself"—"do to others as ye would they should do unto you"—"give to all that they desire." &c., &c. No Christian, it seems to us, can enter the list of slavery until the tender sensibilities of his heart are before the appalling realities of his race, and he is made to feel the burden of the oppressor and the oppressed be the burden of our prayers before the mercy seat—think about it, weep about it, and in every reasonable way disavow it and all its abettors and defenders, and show no fellowship "with the unfruitful works of darkness, but rather reprove them." Use your influence to select rulers who fear God and hate covetousness, who will administer to us impartial justice, and look to our petitions for redress of grievance. Let not the church be responsible for placing wicked men in power. "The wicked walk on every side when the vilest men are exalted." Cut loose from all party considerations, if need be, to discharge your duty faithfully to God, your country and your fellow-men. Act deliberately, solemnly, yet decisively, and let your Christian deportment before the world, your zeal in the cause of humanity and benevolence, your promptitude in the discharge of your relative duty, and your kindly spirit towards all men, be the grand insignia of your Christian hopes.

For the Christian Reflector.
Sabbath-breaking.

MR. EDITOR.—In passing down the Erie Canal a short time since, the writer noticed with painful emotion the almost constant practice of profane swearing among the boatmen, as well as the desecration of the Sabbath. Much has been done for the benefit of this class of the community, yet probably among no portion of our population are the sins above named more common.

At Troy I was providentially detained on the boat over the Sabbath. In the morning I heard an interesting discourse from one of the evangelical ministers of the city. On returning to the boat at noon I noticed that many had collected about the dock, some unloading boats, some a general disregard for the holy Sabbath manifested.

While I was musing on this state of things and the apparent difficulty of getting across to these persons, my ears were suddenly saluted with the voice of singing. On approaching the spot whence the sound originated, I saw under a large shed on the dock several gentlemen singing a temperance hymn. When they had concluded, one of them commenced a very pertinent and effective speech on temperance. He was succeeded by several others. Nearly all those about the dock and boats gathered round the spot and gave very respectful attention, and I judged by the countenances of the assembly that good would result. I was pleased to notice that all of the speakers seemed to have been blessed with the influences of religion. Their addresses were interspersed with remarks touching our responsibility to God, and the blessings of religion. Their hearts seemed to be burning with Christian philanthropy, and their zeal for the benefit of their fellow-men was strikingly manifested, when the last speaker, as he concluded, said, "Now let us go to church." And away they went, a goodly number, to church, the speaker promising to seat one hundred. This was literally bringing the meeting to the people, and on inquiry I learned

that this course had been practised several preceding Sabbaths.

I think I felt thankful to God that we had among us who were willing thus to labor and toil for the benefit of their race. I believe that the blessing of heaven will attend those philanthropists of Troy, and all others similarly engaged. The thought suggested itself to my mind, whether some such measure could not be adopted to gain access to, or bring within moral and religious influences, those in our own city, who congregate about the wharves and similar places on the Sabbath, absenting themselves entirely from all religious meetings.

I do not feel competent to instruct the religious public in this matter, but simply propose it for the consideration of the more experienced who are not less benevolent. S. C. N.
Boston, Aug. 10, 1842.

For the Christian Reflector.

Baptismal Scene.

We witnessed a very interesting baptismal scene last Sabbath afternoon, 5 o'clock, a few miles north of Edgartown village. The attending circumstances made it particularly pleasing and impressive to the spectators, and especially to those who delight in the administration of this divinely authorized institution of the gospel.

We assembled on the shore of a small pond, perhaps half a mile in circumference. A light breeze just rippled the surface of the waters—the sun was thinly veiled with passing clouds—and now and then amidst the joyousness and solemnity of the scene, could be distinctly heard the notes of the evening songsters, as they flew quickly past, or skipped from tree to tree. All around seemed to accord with the feelings of many hearts; and above all, the Spirit's influence was present to sanctify and to bless.

The administrator on the occasion was the Rev. Jesse Pease, whose labors for nine years past in different parts of the island have been generally successful. An appropriate hymn being sung, prayer was offered, and his willing converts were led down into the water, and there buried with Christ in baptism. They went on their way rejoicing. Others design to follow soon.

While other parts of the land have shared in the riches of divine influence, the Vineyard has also been visited with the Saviour's presence, in the conversion of sinners. Every Baptist church on the island has received more or less additions during the present year. And when accessions are made, it is not unfrequently the case, that we add among these new disciples of Christ, those who, after having escaped the dangers and perils of the ocean, have been permitted to return home, and here to secure the hope of the gospel. Many young men of this class are now around the Horn; and the communications which at times reach us respecting their steadfastness in the cause of religion, are most cheering to the hearts of pious parents, and Christian friends. Truly yours, LEWIS HOLMES.
Edgartown, Aug. 9, 1842.

Revival Intelligence.

Among the recent revivals, which we have not reported, is one of great power and prevalence at Bethany and Honesdale, Wayne Co. Pa. The good work is said to have spread, until it awakened an intense interest in the entire community for miles around. Previously there was no Baptist church in Honesdale, but one exists there now with a flourishing Sabbath school, and good congregation.

A precious revival was in progress a few weeks since at Stamford, N. Y. The Rev. Luman Butch is the venerable pastor of the Baptist church, who has heretofore been much discouraged, but recently the seed he had sown has been springing up. Baptismal seasons very interesting—many of the converts heads of families. There has also been a powerful work at Pawlings, where a protracted meeting was held in June.

Few accounts have been published more interesting than one of a revival at West Thomaston, Me. The interest is said to have continued for more than two months, without perceptible abatement. The means most blessed were prayer-meetings, which were held five evenings in a week. Seventeen persons belonging to the singing choir were among the converts.

In Buxton, Me. there have been gracious manifestations. Rev. Wm. Bailey wrote to the Editor of Zion's Advocate on the 15th of July, that twenty-six had then been baptized.

CHANGES OF SENTIMENT.—The London Baptist Magazine announces the conversion to Baptist sentiments of Rev. J. Cranbrook, pastor of an independent church in Suffolk, and of Rev. Thomas Avery, late pastor of an independent church in Kent, both of whom have been baptized, and received into Baptist churches.

The Religious Herald, Richmond, Va. announces the baptism by Eld. Jeter, of Rev. Duncan R. Campbell, a Pedobaptist minister of excellent reputation, who was educated in Scotland.

EMANCIPATION.—The Essex County Washington, speaking of the West India Emancipation, uses the following language.

Without strife or blood, a million of human beings, by a peaceful act of their country's legislature, were transferred from chattels—things to be bought and sold—free, self-disposing men and citizens! History registers no event like this. May it register many hereafter! It will. Must slavery never endure. Peaceably, or through violence, it must come to an end, and that a distant one. We utter neither opinion nor wish concerning slavery here, but we speak of its near termination, as an event as sure to come as next year's Spring. We trust our St. Louis friend won't regard it as irrelevant to our Washingtonianism, if we utter the wish, that our Southern brethren might feel inspired to do one of the sublime deeds which man ever had the opportunity to do, that of transforming three millions of beasts into men!

SINGULAR SUICIDE.—The Elizabethtown Register announces the death of Miss Malvina Helm, at the house of Dr. H. Slaughter in that town, on Sabbath morning. The announcement is accompanied with the following statements:

On a table in the same room with the deceased, was found a wine glass with (from the marks on the glass) what seemed the remains of a large draught of the sulphate of morphia, and in a portfolio, on the same table, in the handwriting of the deceased, the following lines: "If there are any on earth who hate me, I forgive them."
"If there are any whom I have injured, I atone for it with my life."
"If there are any who love me, I can only say farewell."
"MALVINA."
"To one who will understand it: "I told you that one remark of yours had embittered many of my hours; do not believe it; I meant but an idle jest. You never wound, never grieved me. Farewell."
"MALVINA."
A coroner's inquest was held, and returned a

verdict of "Death by her own hands, by a portion of morphia administered by herself."

Miss Helm came to town the evening before her death, on a visit to Dr. Slaughter's family, and was seen by many of her friends. To those who conversed with her she seemed in usual good spirits. After her friends had withdrawn she took from Mrs. Slaughter's room, pen, ink, and paper, and returned to the parlor. When the family retired for the night, she was admonished that it was late, and replied that she would retire after she had written a letter. The family supposed she had retired to her room; but, in the morning when they arose, they found her in the parlor, extended on a sofa, pillow on her right side, her head resting on her right hand, her left arm thrown across her body, and in her hand a white handkerchief; not a limb or muscle betrayed passion, and the face wore an expression of such sweet serenity and calmness, that her friends were cheated into the hope that she slept; but, alas, the soul had fled, and she slept the sleep of death. Every effort was made to resuscitate the lifeless corpse, but in vain.

The intimate friends and near relatives of the deceased have long known that occasionally she was subject to fits of the deepest despondency. Yet none knew what induced the awful act; even conjecture is at fault when it seeks the cause of this most distressing suicide. The note of public notice above is the only line left by the deceased, in any manner connected with her death. How one so kind and gentle could have lain violent hands upon herself, is known only to the all-wise Ruler of our being; there was no broken health, no blighted affections, no bitter memories, no darkened future.

Testimonies against Slavery.

For the Christian Reflector.
OTSEGO BAPTIST ASSOCIATION.—The following resolution was passed by this body unanimously, and without debate.

Resolved, That American slavery is sinful under all possible circumstances, that its essential ingredients are in every manner connected with the law and the rights of man, and that, therefore, we condemn, and it becomes the duty of every Christian faithfully to labor and constantly to pray for its speedy and peaceful abolition. H. HUTCHINS, Clerk Otsego Assoc.

For the Christian Reflector.
MR. EDITOR.—The following preamble and resolution have recently been adopted, as the voice of the Baptist Church in Westminster: and by giving them in place in your valuable columns, you will confer a favor upon the friends of the slave in this place.

"Whereas, American Slavery annuls the spirit of the Constitution of the United States, that all men are born free and equal, possessing certain inalienable rights, among which are liberty, in the pursuit of happiness; and whereas, it is a constant and a cruel part of an unfruitful work of darkness, and a most heinous sin in the sight of God, in which not only our Nation, but many of the professed followers of our Lord are engaged;
"Therefore, resolved, That we, the members of the Baptist church in Westminster, Mass., do hereby withdraw our fellowship from slaveholders, and slaveholding ministers as such."
Geo. D. FELTON, Pastor.
Westminster, Aug. 15, 1842.

CHURCH ACTION.—The following resolutions were recently adopted by the Evangelical Congregational Church in Barre.

Whereas, in the progress of recent discussions on the subject of American Slavery, silence has come to be construed into an approval of the same; therefore,
Resolved, That we believe the time has fully come when it is the duty of the Christian Church to lift up its voice, not only against all sin in general, but especially against oppression.
Resolved, That as a component part of the Church of Christ, we feel ourselves called upon to bear our solemn testimony against this heinous sin, as a duty which we owe to God and man, to the oppressed, and to the cause of truth.
Resolved, That we cannot hereafter receive to our pulpit or communion, any minister or layman who holds his fellow-men in slavery, or encourages and upholds those who do so.—Mass. Spy.

"THE TRUTH."—This little semi-monthly sheet, published at Norristown, Pa. has received Rev. Samuel Aaron and Isaac N. Hobert editors. Mr. Hobert has been confined by a protracted illness, which was the principal cause of its suspension. We hope neither health nor money will be wanting henceforward, to enable these good brethren to circulate "the truth" which they love too well to be willing to suppress or withhold.

EASTERN PENNSYLVANIA.—The Anti-slavery Convention which commenced on the 1st inst. at Norristown, Pa., was attended by a large delegation. Sympathy in the cause for which they met is evidently increasing in that region. "The Truth" says;

"It was a meeting of no ordinary character. Never before, we believe, have Pennsylvania felt so deep an interest in this cause, involving, at once, the redemption of our brethren from bonds, crime and degradation, the salvation of our country and the glory of God. In every direction there was but one voice. It was—We come, we come, we come."
The session continued three days.

Leadership System, Jamaica.

We did not intend to trouble our readers further with this subject, until something authentic should reach us from foreign sources. We have received, however, several communications on the subject, and the pleasure we should take in gratifying the authors would induce us to hand them over

Poetry.

For the Christian Reflector.

Rural Scenes.

"O happy, if he knew his happy state,
Who, from his free and happy state,
Receives his food from nature's hand,
And just returns of his own hand."
"My nest desire is
A country cottage near a crystal brook,
A winding valley and a holy wood."
How wondrous, beautiful are nature's works!
And O, how radiant they with love divine!
Here as I stand upon this grassy knoll,
And view Wachusett and surrounding hills,
With intervals of corn and grain, and
Of woodland, ripening orchard, meadow, plain,
My heart is rapt; hallowed feelings fill
My breast; while filling bars and loving hands,
His goodness tell, whose blessed promise saith,
"Seed-time and harvest, shall on earth be
mine."

Now, as I turn my eyes, up from the hill,
The village spires—how beauteous they,
Of flow'ry—God's richest love—remembrances
Of that priceless boon—our holy faith—
Oh that each worshiper in yonder fane,
May worship God in spirit and in truth!
Each heart be consecrated to him, and each
Bow low before the Eternal, that when we
Cease worshipping in temples made with hands,
We may, mid the spirit, His name adore.
But lo! the orient sky is dark! black clouds
Ascending spread themselves athwart the least
one.
And rustling leaves and pattering rain foretell
That rumbling sound, a thunder-storm!
The darkness grows more dense—the lightning
play
More vivid, and the thunder more deep.
Sublime the scene!—Oh, what a peal was that!
A tree is riven and the cattle, standing near,
Fall dead the stroke and die!—Thou, O God,
Thou
Alone, canst warring elements subdue.

Now all is calm—The pure and balmy air,
Exhaling fragrance from the trees and shrubs,
The moisture of the sod, giving new life
To the green world, the glowing laughing brook
Gladdening with its new-found waters all the
scene.
Oh, all around calls on my soul to praise;
To look through nature, up to nature's God—
The great Creator of this beautiful earth,
To own rejoicing, and adore with love.
Princeton, Mass. ELIZA.

Literary.

Portland Poets.

The Portland Tribune is in our estimation
one of the best literary papers in the country—
modest and cheap, yet always filled with a
great variety of good matter, most happily
arranged and adapted both to please and in-
struct the reader. Its editor is a Portland
poet; but he is not over-jealous of his fame, we
opine, for he is ever proclaiming the honors
and publishing the productions of his rivals,
who, on his own authority, are not out-
numbered in any town or city in the Union. We
are greatly surprised to see how many names
"not unknown to fame," are claimed by him
as Portland property. And his brief sketches
of their literary character, with the accom-
panying specimens of their writing, are, to say
the least, very entertaining. We agree with
him, with reference to NEAL and LONGFELLOW,
of whom he discourses as follows.

JOHN NEAL is characterized by boldness
and energy—and will throw off more pages
of composition in one hour, than many other
others can do in twelve. He is careless, exten-
sively so; and never stops to select the best
language, but pulls ahead like a locomotive,
throwing out diamonds and stones at random—
leaving the reader to often pick out the
former amid a host of rubbish. At times, however,
his language is remarkably pure and elevated—
all gold, refined and burnished. How beautiful
is the following on night:
What a heavenly night!
The wind blowing fresh—and the beautiful light
Shedding out such a luminous dampness
above!
So respectful and still—and the scenery there—
How it moves up and down in the dim, holy air!
'Tis a midnight of awe—and a Sabbath of
love.
O! up on thy eyes—see the firmament spreading,
A moveable vault of the deepest of blue—
Rolling on—rolling on—through infinity—shed-
ding
For ever—the ocean of lustre and dew.

HENRY W. LONGFELLOW writes with a
great deal of care, and never permits his
manuscripts to go into the printer's hands,
until they have been thoroughly revised and
corrected. If he is not satisfied with a poem,
he will throw it aside, and let it remain un-
touch for months, and if he then can per-
suade himself it is beyond criticism, it is sent to
the press. There is a polish about Mr. Long-
fellow's poetry which could not be acquired
without great labor and care—and the result
has been the full establishment of his claim to
one of the first poets of our country. Can
there be any thing purer than the following
stanzas from his Psalm of Life?

Art is long, and Time is fleeting,
And our hearts, though stout and brave,
Still, like muffled drums, are beating
Funeral marches to the grave.
Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time;
Footsteps, that perhaps another,

Following after, will tread,
Selling o'er life's solemn main,
A form and shadowed brother,
Seeing, shall take heart again.
His description of N. P. Willis's peculiarities,
whom he includes in his list of Portland au-
thors, we deem somewhat extravagant. He
says,

"N. P. WILLIS is a true poet by nature. He
never had the industry or the energy to ac-
complish what he has done—nature did it all.
The most touching poems select ever came
from his pen, were written before he was one-
and-twenty, when a college student. We see
no improvement since. His verse flows
smooth and easy, and is characterized more
by elegance of expression than originality of
thought."
Now we do not think Willis the most indus-
trious of writers, but the assertion that "na-
ture did it all" is absurd. Nature never did
all for any man. And yet, the assertion
might be made of thousands, who have at-
tracted attention in literary circles, with more
truth, than of N. P. Willis. Some of his
poems are the most elaborate in the
English language. He has studied rhythms
and metaphors, if he never studied anything
else; and though he has written much trash,
some of his effusions have scarce a parallel
for poetic excellence, in the English language.

That verse which flows most "smooth and
easy," is the result of the greatest effort—has
been most anxiously coned—written, and re-
written, and written again—and at each copy-
ing, altered and improved. The extract se-
lected by the editor is indeed a fair specimen
of Willis's best. Read it, and tell us if you
believe "Nature did it all!"

The waters slept. Night's silvery veil hung low
On Jordan's bosom, and the eddies curled
Their glassy rings beneath it, like the still
Unbroken beating of the sleeper's pulse.
The reeds bent down the stream. The willow-
leaves,
With a soft cheek upon the lulling tide,
Forgot the lifting winds; and the long stems,
Whose flowers, the water, like a gentle nurse,
Bears on its bosom, quietly gave way,
And lay in graceful attitudes to rest.
His strikingly the course of nature tells,
By its light head of human suffering,
That it was fashioned for a perfect world!

The next author noticed is WILLIAM CUTLER.
He is represented as a very promising writer
and in proof we are furnished with the follow-
ing stanzas from his pen, which do indeed re-
flect his praise.

What if the little rain should say,
"So small a drop as I,
Can ne'er refresh those thirsty fields—
I'll tarry in the sky!"
What if a shining beam of noon,
Should in its fountain stay,
Because its feeble light alone,
Cannot create a day.
Doth not each rain-drop help to form
The cool, refreshing shower,
And every ray of light, to warm
And beautify the flower?

S. B. BECKETT is a young poet of Portland,
who writes frequently for the Tribune, and
often excites well.

Geo. W. LUCY is another name in the list.
He has written but little. The following
specimen is given.
Hear ye not, when the moonbeams fall
On the slumbering ocean,
And the stars, at the night-epitaph's call,
Come forth, and shine over all,
With a tremulous motion,
A voice on the solemn air,
'Tis nature's evening prayer:
The spirit of God is there!

Through the starlight gloom, comes the still
small voice!
GRENVILLE MELLE is also noticed, from
whose writings a specimen is given. His
poetry is too well known to require praise.

FREDERIC MELLE, brother to Grenville,
gave great promise, both as a poet and a painter,
but death early arrested from his hand both
pencil and pen. The following stanzas were
written by him.

Lady! the dark, long night
Of grief and sorrow,
That knows no cheerful light,
No sun-bright morn,
Is gathering round my heart,
In gloom and tears,
That will not, cannot part,
For long, long years.

Oh! would that thought could die;
And memory
Pass, like the night-wind's sigh,
Away from me.
There is a resting place,
Cold, dark, and deep;
Where grief shall leave no trace,
And misery sleep.
Would I were slumbering there,
From life's and dream;
The tempest's cold, bleak air,
My requiem.

N. DEERING is a pleasant poet—his ideas
happily conceived and his language well cho-
sen, though he writes but seldom.

SARA SMITH is the author of pieces which
the editor says, would not discredit Tom
Moore, and from which he selects the follow-
ing.
This world's not 'all a fleeting show,
For man's illusion given;
He that hath sought a widow's woe,
Or wiped an orphan's tear, doth know
There's something here of Heaven.

And he that walks life's thorny way
With feelings calm and even,
Whose path is lit, from day to day,
By virtue's bright and steady ray,
Hath something felt of Heaven.

He that the Christian's course hath run,
And all his foes forgiven,
Who measures out life's little span
In love to God and love to man,
On Earth has tasted Heaven.

ELIZABETH SMITH, wife of Seba, justly re-
ceives from the editor a meed of praise. The
following is from her pen.
Oh, mother! 'tis a fearful thing,
A human heart to wrong—
To plant a sadness on the lip,
Where smiles and peace belong.
In selfishness or callous pride,
The sacred trust to start—
Or lightest finger dare to press
Upon the burdened heart.

And doubly fearful when a child
Lifts its imploring eye,
And deprecates the cruel wrath,
With childhood's pleading cry.
The other poets claimed in this remarkable
list, all of whom are deemed worthy of honor,
are Isaac McLean, Francis Barbour, Charles
H. Potter, and C. P. Halsey.

Last of all we are modestly informed that
the editor is a poet himself, and we assure
him we think so too, if he did, indeed, write the
admirable little thing which follows. Some
months ago it caught our eye, and was insert-
ed among our anonymous selections; but it
is quite good enough to appear again. So
here it is, to the honor, now, of D. C. Cole-
worthy, the tasteful and industrious editor of
the Portland Tribune, who will please accept
this notice merely as "a little word in kind-
ness spoken."

A little word in kindness spoken,
A motion of a tear,
Has often healed the heart that's broken,
And made a friend sincere.
A word—a look—has crushed to earth
Full many a budding sorrow,
Which, had a smile but owned its birth,
Would bless life's darkest hour.
Then deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.

NEW RELIGIOUS ANNUAL.—We are pleased
to see it announced that a new Annual, of a
high order, is in preparation in this city, to be
entitled the Christian Souvenir. Its illustra-
tions are to be by the best artists, and the
contributors are a good share of the most
popular writers of the country. Isaac F.
Shepard is editor.

Townsend Female Seminary.

For the Christian Reflector.

Annual Report of the Examining Committee.

The Examining Committee of the Townsend
Female Seminary respectfully present the fol-
lowing Report of the result of the annual ex-
amination held in July 27, 1842.
The examination commenced at 8 o'clock, A.
M. and closed at 1-2 past 5, P. M. During this
time, classes were examined in the following
studies:—Geography, Arithmetic, History, Moral
Science, Algebra, Domestic Economy, Latin
and French languages, Newman's Rhetoric,
Campbell's Philosophy of Rhetoric, Natural
Philosophy, Abercrombie's Philosophy of the
Moral Feelings, Physiology, Butler's Analogy,
Geometry, Geology and Botany. Compositions
were read by eleven young ladies, and a due
proportion of time was allotted to exercises in
vocal and instrumental music.

It is sufficient to say of the examinations in
Mathematics that they were all that could have
been desired. There was a promptness and
definiteness and accuracy about the recitations
which evinced a thorough knowledge of the
principals which had been passed over. This
was particularly the case with this class in
Geometry.

The study of the Natural Sciences had
evidently been prosecuted with vigor. The rec-
itations in Geology, Botany and Physiology
were highly interesting. Daily general exer-
cises in the first two of these studies had been at-
tended to during the term, and it was gratifying
to see the animation and zeal manifested even
by the youngest of the pupils in communicating
the knowledge they had acquired. Additional
interest was given to these recitations by the
"theological views" presented upon several
topics connected with the subjects of study.

The examination in Latin and French
languages, though brief, were so conducted as
to satisfy the committee respecting the general
acquaintance of the pupils with the authors
read, and also with the grammatical principles
of the languages. A want of ease and elegance
was noticed in some of the translations, which
the committee supposed might be owing, in
some instances at least, to the necessarily hur-
ried manner of the recitations. They hope
that arrangements will hereafter be made by
which longer time shall be devoted to the ex-
amination of the more important studies.

The Compositions generally were character-
ized by so much of strong and vigorous thought
as afforded evidence that the writers had not
suffered their minds to become simple and pas-
sive recipients of others' ideas, but that they
had accustomed themselves to habits of original
investigation. In some instances, particularly,
the frequency and accuracy of citation and allu-
sions showed an acquaintance with both an-
cient and modern history very creditable to the
writers. Many rhetorical beauties arrested the
attention of the committee, and a very general
adherence to principles of correct writing mark-
ed all the compositions.

The committee feel that the recitations in
Butler's Analogy and Abercrombie's Philosophy
of the Moral Feelings, deserve special notice.
The pupils engaged in these difficult studies
manifested a familiarity with their respective
authors deserving the highest praise. It was
evident, also, that they had patiently and
thoroughly investigated the various subjects
which the text book presented for their consid-
eration. Hence they were prepared to come to
the recitation with an honest confidence that
they should acquit themselves honorably. And
the result was equal to their expectations. The
committee feel confident in declaring that
rarely if ever, have they witnessed an exami-
nation in these studies conducted in a more
satisfactory manner.

But few specimens in Painting were present-
ed. Numerous specimens in Drawing were ex-
hibited, alike creditable to the teacher in this
department, and to the pupils. Were it proper
to speak of individuals here, some efforts in
this department of a very high order might be
noticed. Evidence was also furnished, of a
proper degree of attention having been given to
ornamental needle work.

The committee regard as worthy of notice
the course pursued in the daily reading of the
Scriptures. An exposition of every important
verse being required of the student in connec-
tion with the reading of the text, a knowledge
of divine truth is thus secured which could not
be gained by the cold and formal method of
reading usually adopted.

While the committee were glad to notice a
decided improvement upon previous years in
the reading of the young ladies, particularly
enunciation and in the tone and pitch of the
voice, they would suggest that there still is de-
mand for attention to this important subject.

The committee could not but feel that they
had discharged their duty without speaking in due
praise of the exercises in vocal and instrument-
al music. While these exercises contributed
not a little to the awakening and sustaining of
the interest of the day, they also furnished
ample proof of the competency and faithfulness
of the teachers in this department, and of the
attention which had been given to their in-
structions.

In conclusion, the committee are free to say,
that never before have they attended to their
duties with more satisfaction. From what they
have now witnessed, they are now satisfied
that the Townsend Female Seminary is on the
advance—and remembering its pleasant and
healthy location, its social, intellectual and
moral advantages—and the reasonable rate at
which these advantages can be enjoyed—they
feel justified in again commending it to the pa-
rents and guardians of young ladies, and in every
respect worthy of their confidence, and to the
friends of female education as an institution
which should enlist their sympathies and their
hearty co-operation in carrying out its noble
designs.

C. W. REDING,
B. SNOW,
C. W. WOOD,
S. PEABODY,
W. BEALS,
Committee.

Hymn.
We ask not that the slave should lie,
As lies his master, at his ease,
Beneath a silken canopy,
Or in the shade of blooming trees.
We mourn not that the man should toil;
The nature's need, 'tis God's decree;
But let the hand that tills the soil,
Be, like the wind that fans it, free.

We ask not "eye for eye," that all,
Who forge the chain and ply the whip,
Should feel their tortures; while the thrall
Should wield the scourge of mastery.
We only ask, O God, that they,
Who bind a brother, may relent;
But, Great AVENGER, we do pray
That the wrong door may repent.

In Tripoli, the tombs are decorated with gar-
lands of roses. In Ichewy, a village in Switzer-
land, there is a beautiful little church yard, in
which almost every grave is covered with
pink.

Miscellaneous.

For the Christian Reflector.

Lightning Rods.

The entire cost of protecting a dwelling
house from the effects of lightning would not
exceed two or three dollars. The unusual
number of instances in which life has been
lost and property injured, during the present
season, renders it proper that attention
should be directed to this subject, and that
precautionary measures should be taken to
guard against these frequent calamities. On
Wednesday evening of this week, between 8
and 9 o'clock, the house of Capt. Knowlton of
Hopkinton, N. H. was struck by lightning.
The fluid entering the chimney, passed down
into the chamber, breaking twelve panes of
glass, and doing some other slight injury. It
then followed down the chimney into the
parlor, shattering the wood-work, prostrating
the stove upon the hearth, and following the
underpinning of the house, passed off at the
corner. There was no one in the rooms, but
had the parlor been filled with company, as
were some others in the neighborhood, it
must have proved fatal.

I am aware that God can take life in one place
and under one set of circumstances, as easily
as in another place, and under different cir-
cumstances; but this does not lead me to
adopt the whimsical and senseless notions of
those who think it wrong to use any precau-
tionary measures to guard against the evil
effects of lightning. Feathers being a bad
conductor of electricity, it is thought to be
a means of safety to rest upon a feather bed,
during a thunder-storm; but there are those
who are so conscientiously scrupulous that
they would think themselves incurring the
vengeance of Heaven, if they should endeavor
by any principles of philosophy, to escape its
fiery bolts. As well might the drowning man
refuse to make use of the life preserver
which might be thrown within his reach,
under the false impression that he would thus
be resisting the providence of God.

There exists a degree of carelessness and
indifference in relation to protecting build-
ings from the effects of lightning, which is
truly surprising. In Hopkinton there are
three meeting-houses. The Baptist has a
rod, and is well guarded. The Episcopal has
none. The Congregational has one lying
loosely on the ground, and is of little or no
use. As for private dwellings, I know not
of one in the town that is protected by means
of a conductor. This is perhaps a fair rep-
resentation of other towns. If people cannot
be prevailed upon to secure their souls against
the destruction that must fall upon them,
when God shall pour out the vials of his
wrath without mixture, I would vain hope
that common prudence and self-interest
might lead them to secure their dwellings,
since it can be done for a trifling expense.

Salem, Aug. 15th, 1842. O. R.

Direct Pecuniary Loss from Slavery.

But glance a moment at the direct, ac-
tual absorption of the products of free la-
bor, by that system which may almost be
designated as all-absorbing, all-grasping.
Need we refer you to the vast expendi-
tures which have been made in the mar-
auding expedition, which has been dignified
with the name of "Florida war?" How
much has been thrown away here? Forty
millions we think a safe estimate. But
why have the coffers of the nation and the
veins of its citizens been opened to pour
forth blood and treasure like water? Has
Mexico invaded our territory? Has any
insolent foe made an inroad upon our soil?
Has an insurrection demanded our arms
and our money? The answer is, and let
it be reiterated till the ear of every free-
man in the nation shall tingle, We
HAVE TAKEN UP ARMS AND SPENT FORTY
MILLIONS OF DOLLARS TO RECOVER FUGI-
TIVE SLAVES. And to tell the prodigality
in reference to expenses, let one item
 suffice. We have paid eighty thousand
dollars for the use of a steam-boat, bearing
its expenses meanwhile, which might
have been originally purchased for fifteen
thousand. *Ab uno disces omnes.* (From
one you can learn the whole.) That the
Florida War, so called, was, in fact, a
regular slave-hunt, we hold has been de-
monstrated. But not only have we been
doing the appropriate work of the blood-
hound, we have actually been yoked up
with them. Allies of this kind have been
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Starting Children in the World.

For the Christian Reflector.

Lightning Rods.

The entire cost of protecting a dwelling
house from the effects of lightning would not
exceed two or three dollars. The unusual
number of instances in which life has been
lost and property injured, during the present
season, renders it proper that attention
should be directed to this subject, and that
precautionary measures should be taken to
guard against these frequent calamities. On
Wednesday evening of this week, between 8
and 9 o'clock, the house of Capt. Knowlton of
Hopkinton, N. H. was struck by lightning.
The fluid entering the chimney, passed down
into the chamber, breaking twelve panes of
glass, and doing some other slight injury. It
then followed down the chimney into the
parlor, shattering the wood-work, prostrating
the stove upon the hearth, and following the
underpinning of the house, passed off at the
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must have proved fatal.

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and under one set of circumstances, as easily
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a means of safety to rest upon a feather bed,
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who are so conscientiously scrupulous that
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vengeance of Heaven, if they should endeavor
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fiery bolts. As well might the drowning man
refuse to make use of the life preserver
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under the false impression that he would thus
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There exists a degree of carelessness and
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Salem, Aug. 15th, 1842. O. R.

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